REMARKS

UPON A

LETTER

FROM

A Gentleman in the Country

TO HIS

Friend in *LONDON*;

AND UPON

A Relation of ſome *Norfolk Clergy*, of a Conference between them and ſome *Quakers*, at *Weſt-Dereham Church* in *Norfolk*, *December* the 8th 1698.

And a Certificate relating to the Challenge: With ſome farther Account of the ſaid Conference.

By an Eye and Ear Witneſs of the whole, J. A.

MUSEUM

LONDON,

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REMARKS upon a Letter, &c.

HAving ſeen *A Letter from a Gentleman in the Country to his Friend at* London, *concerning a Conference between ſome Clergy-Men at* Weſt-Dereham *in* Norfolk, *and ſome Quakers*; Subſcribed *W. D.*

And ſince another Relation of the ſame Conference, together with thoſe Letters which paſſed between the *Quakers* and *Clergy*, in order thereunto; to which is added a Certificate concerning the Challenge.

On which, I being an Eye and Ear Witneſs all the time, am willing to make ſome Remarks.

Although I am not a Perſon that delights in Controverſie, or takes Pleaſure in ſuch Debates, yet was willing at this time to be preſent, and to obſerve how, and in what temper, this Conference would be managed, which was Commendable on both ſides at firſt, in making their Supplications unto God; but it continued not long in ſo Edifying a Method; for when the *Clergy* had read ſome Letters that had paſſed between them and the *Quakers*, the *Quakers* deſired, and had it granted, that their Anſwers might be read in Courſe, but the *Clergy* would have proceeded to read their Proofs, which the *Quakers* objected againſt, becauſe they had not Copies of their Charge, according to their Requeſt; neither were the Preliminaries agreed upon. And I am perſuaded, had the *Clergy* granted that, and behaved themſelves Grave and Solid, and proceeded in a *Chriſtian Spirit* of Meekneſs and Love, they would have been more acceptable to the People, and ſatisfactory to the Auditory: But on the contrary, the *Quakers* very Soberly Appealed to the People, both againſt their Proceedings, Levity and Noiſe.

And by that, and making Confeſſion of their Faith, in good Language and Scripture Terms, I muſt ſay, were moſt taking with the ſober People preſent. And now I ſhall proceed to my Remarks; and firſt, on the Letter: I muſt acknowledge it's a fair Account, and Impartially done in what it toucheth of; and the Advice taken out of *J. Fox*, I muſt needs ſay is well Adapted, and I could be heartily glad it were well Practiſed: And the only way thereto, is, for all to dwell in that Love that Envieth not, which is the *Badge* by which all Men may know whoſe Diſciples they are: And not to hold or contend for any Doctrine that is contrary to the *Word of God*, but rather cloſe with the *Philoſophers*, viz. *Amicus Socrates, Amicus Plato; Sed Magis Amica Veritas*; and again, *Non eſt Jurandum in verba Magiſtri*; that is to ſay, Truth is to be our Boſom Friend, and we are to flee all others, to follow that which will teach us not to be Angry without a Cauſe.

And as to the Relation given by the *Clergy*, I muſt confeſs, it's neither Candid, nor Conſiſtant in ſeveral things, *viz.* p. 6. 'One of us got to a Corner of the Seat, from 'whence he might be heard by ſome of the People, and laid open ſome of the *Blaſphe-* '*mies* we had to Charge them with, out of their own Books, to the great Satisfaction 'of the Auditory, which cried out *Blaſphemy, Blaſphemy!* on which one of the *Quakers*

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' very Pertly asked us, That if they looked upon us to be such *Blaſphemers*, what is
' reaſon we have let them alone ſo long, that they had never heard of ſuch a Cha
' from us before (even thro' the ſpace of Forty Years) and how comes it to paſs
' have been ſo Careleſs of our *Flocks*? We ingeniouſly told them, We never had
' right an Underſtanding of their Principles as of late.

Rem. Here's no Quotation, no Reference to any Book or Books, out of which the things were proved, it was but to ſome, and at a Corner; yet to the great Satisfaction of the Auditors, who cried out *Blaſphemy*, *Blaſphemy!* I doubt the *Quakers* will Ridicule the Corner-Story, that was ſo **little** heard, and gave ſuch **great** Satisfaction, and cauſed a Cry of *Blaſphemy*, *Blaſphemy!* Which few heard but thoſe in the Corner; for I am ſure that all the time I was not far from the Scaffold, and I heard no ſuch repeated Exclamations: Theſe things are more like to be to the Diſadvantage of the *Clergy* than their Reputation; and thoſe People that are apt to improve every Advantage againſt them, and are ready by their Fruits and Practice of ſome *Clergy-Men* to compare them to thoſe falſe Prophets, which preached for Hire, and divined for Money, and that ſought their Gain from their Quarter, who by their Lies and Lightneſs cauſed the People to Err.

Beſides theſe People, from the *Clergy*'s not quoting their Books, nor Reciting the words which they ſay are *Blaſphemy* in this Printed Account, will be ready to ſuggeſt, That the *Clergy* were **conſcious** to themſelves that the Words would not *amount to Blaſphemy*, becauſe they only **impoſe** them upon their own Authority, as if *Ipſe dixit*, as one there told them, were ſufficient: And it's much but they'll ſuggeſt, that theſe Learned Rectors, that confeſs there are ſeveral Thouſands of the *Quakers* in *Norfolk* and *Suffolk* have been very Careleſs and Negligent in the diſcharge of their Office, who alledge they have the Care and Cure of Souls, and are well paid for it, and account the *Quakers* Blaſphemers, and their *Principles* Dangerous, and yet have not all this while proved the *firſt* as publickly in Print, as they are expoſed in their Books, and underſtood ſo *little* of the latter, till of late, as they ingenuoſly Confeſs: Is here not room to ſay, *Nec mirum ejuſdem fere ſunt farinæ Irriſor & Ignarus.*

And for old Parſon *Meriton* to be included amongſt theſe is more ſtrange; for the *Quakers* will be ready to conclude, what he did in Appearing againſt, and Oppoſing the *Quakers* ſome Years ſince, and their Principles, was before he had ſo right an Underſtanding of their Principles: Beſides there was one thing I took particular notice of, which was this, When the *Quakers* complained of the Severeneſs of their Charge, and the Univerſality of it, being againſt the whole Body of the People called *Quakers*, Parſon *Archer* of *Millner* told them openly, they did not Charge the *Quakers* of this Generation, for they were **Orthodox**, and would have them only deny their *Ancient Friends* Books: And indeed as he appeared moſt Charitable, ſo he behaved himſelf more Grave than the others: But the *Quakers* returned upon that, as in the *Letter*, to know whether they would deny their Ancient Friends Writings, as *William Thorpe*, &c.

And again, I obſerve in the *Clergy*'s Account, p. 2. they have Recited a paſſage out of one of the *Quakers* Celebrated Authors, which ſeems to be a very bold Propoſal, and ſhews they are ſtrong in their Perſwaſion, although they have been expoſed to great Sufferings; the words cited are, ' Let any Wiſe Men Propound for full Satiſ-

faction of all sorts of People, that We, with the Consent of the Chief in Authority, that have Power in this Nation (note, This shews they had some respect for Magistracy) who may preserve Peace and Safety among People—may freely—give as many of the Wisest and Ablest of the Priests, *&c.* a Meeting for Dispute at any place in *England*, at what Place and Time, and for what Continuance **they** shall Ascribe and Consent unto.

Now I Remark from this, it's to my Admiration, that ever the *Clergy* should urge this as they did at *West-Dereham*, and have now again to *Settle the Preliminaries* of that Conference, and now to say the *Quakers* would not stand to *Edw. Burroughs*'s Terms, which were never urged as Terms, as I heard, till then: Besides the *Quakers* did then and there urge, it was morally Impossible, that the Proposal of *Edward Burroughs*, made *above Twenty Five Years past*, should settle the Preliminaries of a Conference that was begun to be treated on but *a few Months since*; and now they have printed it, it's much if those People (which I perceive are pretty apt with their Repartees) do not tell them, that those Terms of *Edward Burroughs* were not answered, for by that, *Wise Men* were to propound, and to them *in Authority*; but they neither look upon those *Rectors* (or *Lawrence Park*) either *Wise Men*, or *in Authority*. There is another passage, which was, I perceive, omitted in the *Letter*, which the principal Managers, as they stile themselves, *viz. Edward Beckenham*, D. D. Rector of *Gayton Thorpe*, *Henry Meriton*, Rector of *Oxborough*, *Lancaster Topcliff*, Rector of *Hockwold*, have hinted in that *Remarkable* and most *Notable* Relation of the Conference, wherein they boldly declare, they would not leave the matter thus, but seek some more seasonable opportunity to make good their Charge (not Challenge, for they'll not allow that they had that Courage against the *Quakers*) but intend when Weather is good; and that the *Quakers* will Answer fairly, to **permit** (oh! what power they assume) any of all the *Quakers* to appear, but if they shall fall a Clamouring, they will civily lead them out of Door. Is it not strange that such a material passage should be omitted? Which shews the Resolution of the *Clergy*, and their Care to seek a more favourable opportunity to make good their Charge; which causes me to Remember, what some at the Conference called them: For by this they grant their Work's to do, their Proofs are to make, and the *Quakers* are only called, not proved Blasphemers, in any of the Points brought against them; what Reason, then I pray, had the People to cry out Blasphemy, Blasphemy! unless it was to fulfill this Proverb, *Qualis sit Caulæ Rex, talis est Vulgi Grex?*

But let me be Charitable to the Auditory, quoted for their Enuntiation of Blasphemy, Blasphemy! for surely either they were Ignorant if they so did; or those learned *Clergy* misrepresent them, for it is granted by them that the Charges are yet to prove. So that for any thing they did, that Six Hours they were at the Conference, the *Quakers* remain what they were, however these *Rectors* if they did little, are now resolved to speak big, and that is sooner said than prov'd; for now they declare under their Hands, which is witnessed unto by many others, or the Substance of it (and that by one Presbyterian, *John Williamson*, Minister of the Gospel, as these *Clergy-men* print him) however, the *Clergy* will **permit** the *Quakers* upon terms, *viz.* if the *Quakers* answer fairly, We will **permit** any of them all to appear; what wonderful favour

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is this from those that spake so big? Yet now I think of it, how would they hinder their appearance? Unless they were resolved to meet privately. And now they Charge, Sentence and Condemn them, unsummon'd and unheard, and will not this be as well as to Summon them, as when they come to put them out —— but let's not forget the civility they promise, which is, if they fall a Clamouring, they will very civily lead them out of Doors. And no doubt they'll undertake to be Judges of that, considering there's one *D. D.* besides two other *Rectors*, who possibly in the *Quakers* absence, may be able to do what they could not when present. But consider further, that this grant of Civility is promised the *Quakers* by the *Clergy*, notwithstanding, they have done so much to hinder their Good design of proving their Charge of *Blasphemy* to the People, so they grant again the Charge is not yet proved; yet say those Reverend *Rectors*, the People were generally satisfied, if so, surely these *People*, or the *Clergy*, or both, were very weak, to conclude Men Guilty before Tryal or Proof; but peradventure these Masters of Words, and Men of Learning, may mean by their couching the Matter thus, that the People were satisfied, they neither did, nor could prove what they charged the *Quakers* with: For if it was as they suggest, that the *Quakers* would not let them proceed to Try, Sentence, and Condemn, before they were in a Capacity to make their Defence, by perusing the Quotations designed or urged for Proofs, with other places in the same Books; and that every Author may have that common Justice, due to all Men, to explain, or have his meaning explained by other Sentences in the same Book.

Now I say, if these Divines and Men of Learning, were then prevented from proving the Charge out of the *Quakers* own Writings; why did they not now Print and Publish them to the World, and make them so publick as the *Quakers* Books are, for General Information and Good of their Flocks? For I observe in p. 8. they say, *viz.*

2 ' But notwithstanding they, *i. e.* [the *Quakers*] have done so much to hinder our ' good Design of Proving our Charge to the People; we hope we have stopp'd the ' *Gangreen* that it spreads no farther; in our Corner the People were generally satisf- ' ed, and do believe them now to be *Blasphemers*; but why, I pray, do they *so Believe*? And from whence comes this *General Satisfaction*? Was it because no proof was made? As these *Rectors* **grant**; and is this all they have to ground their hope upon, that the *Gangreen* is stopp'd? No, sure there's something further; what's that? Its this, because they refuse to come to Tryal, nor would suffer their Books to be read: And this is the Reason the Principal Managers of the *Clergy* have given under their Hands, this is the Ground of their *hope*, and of the Peoples **General Satisfaction**, and their *belief*, if these Men may be believed: But this is certain, the *Quakers* never refused to come to Tryal, Hundreds are Witnesses they often proffered it, and in order to it, desired a List or Account of the Titles of the Books, the Pages, and Authors Names, out of which the *Clergy* pretended they would bring their proofs; and proffer, rather than go without it, to pay for the transcribing it; and once had directions to send to *Oxborough* for it, and expectation given by Doctor *Beckenham* that they should have it; but the Rector *Meriton* denied it; and the *Quakers* also proffer'd over and over, that if

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y might have such a Copy or Account, they would willingly proceed to settle the Preliminaries, and t in order to agree upon time and place, and if there were any thing they could not stand by, or make od by Scripture Proof, they'd disown it; and urged to the *Clergy*, that if they were sure their Proofs ould hold, they need not fear giving a Copy of their Charge, nor decline another Meeting; but one of the lergy said, *Let it End here.*

And is it not reasonable therefore to conclude, that these *Clergy-men* are Conscious to themselves of he Invalidity of their pretended Proofs, or shortness of making good that Charge, which they would neither then or now produce them, that the World might see what the *Quakers* were, and what Sharp and diligent Men these *Clergy* had been, to make such a discovery of them: And if they, *now in Print*, had one what they could not do at *West-Dereham*, they might not only have stop'd the *Gangreen*, but compleated the Cure, and shew'd themselves Physicians of some Value. 'But (says the *Clergy*, p. 3.) should we tell them the Names of the Books, Page and Line before-hand, we had deserved rather to be laugh'd at as Fools, than be look'd on as Disputants. I perceive they had more mind to be look'd upon as Disputants, than laugh'd at as Fools, and yet by the Judgment of many, approved themselves more like the First than the Latter, and shewed more Lightness and Prophaneness; considering their Pretentions, and the Place they were in; by Hollowing, and calling to the People to Hiss at the *Quakers*, than their Skill in Disputing, or Wisdom in Management.

However, the *Clergy* seem to be Generous, in that they allow the same liberty for the *Quakers* (*viz.*) to Charge any of the *Church* of *England* Writers with Blasphemy, as they had taken against the *Quakers*, but it is not greatly to be feared, considering the difference and contentions that have been and are amongst them upon several Points, as the *Trinity*, &c. that it would be very hard for Dr. *Beckenham*, and the two other *Rectors*, *Meriton* and *Topcliff*, without the Authority of the Church, or Power *Ecclesiastical*, to disown either Dr. *Sherlock*, or Dr. *South*.

However, what the *Quakers* insisted upon, considering their Generous offer, to meet when they had an account of the Authors, Books and Pages as aforesaid, and had agreed upon time and place, must by fair, and reasonable Men, be accounted both reasonable and fair, and the contrary in the *Clergy*, in denying it.

I also observe in page 5. 'They, say they, *i. e.* the *Quakers*, told us *Blasphemy* against God, was the Sin against the *Holy Ghost*, because the *Holy Ghost* was God.

Rem. And I pray, do not these learned *Rectors* say the same? If not, may not the *Quakers* Charge them with Blasphemy, as one of the *Quakers* did at *West-Dereham*? And may they not justly be charged with Blasphemy against God, and Jesus Christ, &c. in that they Charge the *Quakers*, and positively assert, that the *Light within*, as taught by them, exposes them to Blasphemy against God, and Blasphemy against Jesus Christ? If that *Light* be God and Jesus Christ.

For a *Quaker* there strenuously urged, that they taught, believed in, or expected Salvation by no other than by *Him*, that Word that was in the beginning with God, and was God, in whom was Life, and the Life was the Light of Men, &c.

And if so, that any say they that assert *this Light*, which is the Life of that Word that was God, and so *taught*, exposes them that so teach and believe, to Blasphemy against God and Christ; and many other Blasphemies, surely they which so assert, as these *Clergy* have, must be Blasphemers against God, &c. who is this *Word*, *Light* and *Life*: And the *Quakers* did not only assert this, but did positively deny all the Charges, which was brought and exhibited against them by the *Clergy*, which Charges, the *Clergy* acknowledge, was not prov'd against them, as before observed; and I heard a *Quaker* then, and there make Confession, that they believed in God Almighty, Creator of Heaven and Earth, and in Jesus Christ his Son, born of the Virgin *Mary*, that appeared in the World, in the Body prepared for him, wrought Miracles, Suffered and Dyed for our Sins, and Rose again for our Justification, and believed that Remission of Sins was through Faith in his Blood; and declared they believed in the Holy Spirit, and owned the *Three* that bear Record in Heaven, the *Father*, the *Word*, and the *Spirit*, and that these *Three* are *One*, and that they owned the holy Scriptures of Truth, and believed they were given forth by Divine Inspiration, and were profitable for Doctrine, Reproof and Correction, and were able to make the Man of God Wise to Salvation, through Faith in the Lord Jesus Christ, and that they did esteem the *Bible* above all other Books, and accounted it the most Excellent in all the World, and could be glad People did spend more of their time in Reading of it.

And that they owned *Magistracy* according to Scripture, and accounted it an Ordinance of God, for the *Punishing them that do Evil, and Praise of them that do Well.*

And that they owned the Ordinances of Jesus Christ, and his *Baptism*, which is truly Essential unto Sal-

vation, and the *Supper* of the *Lord*.

And

And in the 1ſt Paper of the *Quakers* unto the *Clergy*, which they call a Copy of the *Quaker*'s Challenge, ſent unto *Henry Meriton*, *John Meriton*, *Lawrence Parke*, they write to them thus, 'If you think you have 'Matter to Charge us withal, let us have your Charge under your own Hands, *&c.* 'This, ſay they, is not 'from any Conſciouſneſs to our ſelves of holding any Errors, but if you think it is, you *may* if you 'pleaſe, *i. e.* Charge them.

Rem. Now one of the *Quakers* from hence urged, it could be no Challenge, but a Propoſal left to them, if they *thought* they had Matter to Charge them they *might*, and ſaid the *Quakers*, 'you have *thought* you 'have Matter, and *have* charged us, and ſaid, your Meaſures are fixt, and we may chuſe whether we will 'meet you upon the terms reſolved on or no: See your laſt Paper, which is concluded thus, from thoſe that are reſolved to continue your real Friends, whether you will or not.

And notwithſtanding their reſolute friendſhip, allowed not the *Quakers* that proviſion they reſerved in the firſt Paper, *viz.* the common Priviledges to ſuch occaſions belonging, which is a *Mutual* agreement of time, place and method, and to have an account of the Books, Authors and Pages, when they agreed on that method of Charging.

I ſhall now make a few Remarks on the Certificate, which theſe Learned Divines have obtained, as they ſay, of ſeveral Principal Inhabitants within the Pariſh of *Weſt-Dereham*, and other adjacent Pariſhes, to obviate the falſe Reports given out by the *Quakers*, wherewith they endeavoured to make the World believe, that the late *Norfolk* Challenge was not made by them to the *Clergy* of the Church of *England*, which is Signed by Eighteen. It begins thus, *viz.*

'The Pariſh of *Weſt-Dereham* of *Norfolk*, having in it ſeveral Diviſions and Sectaries, and but an ex-'ceeding Small Salary for a Miniſter, diſcouraged moſt Men from Supplying the Cure.

Rem. Two things are here Aſſigned for diſcouragement, the *ſmallneſs* of the Salary, and having *ſeveral Sectaries*. So where there is moſt Need, there is leaſt Care, if Money be wanting; it makes me think of the Old Proverb, *No Penny, No Pater Noſter*: No Money, no Care or Cure of Souls; will not this verifie the Proverb, *Money anſwers all things*? Therefore ſay theſe Certifiers,

By reaſon whereof it was ſeldom well Supply'd for any long time together, and the greateſt part of the People in danger of falling to the *Quakers*.

Rem. The Difference between Preaching Freely for the Good of Souls, and for a Salary or Forced Maintenance, which theſe Men herein from Experience aſſign, ſaying the Reaſon of their being not well Supply'd with a Preacher, was the Smallneſs of their Pay, which notwithſtanding the preſent Miniſter *Lawrence Park* coming, it's like from the North, where the Benefices are often ſmaller, and the People poor, at the Requeſt of ſome principal Men of the Pariſh, entered upon the Cure in *June*, 1691.

Againſt whom, ſay the Certifiers, the *Quakers* have been in a continual Rage, for being diſappointed of their Prey: Such Inſtances as at preſent occur to our Minds, are theſe, *viz.*

The Wife of one *Beckett* a *Quaker* gave her ſelf the trouble of going Three Miles to the Miniſter's Houſe, on purpoſe to vex him with Quakerly Queſtions, in a quibling way, upon *Aſcention-Day* Morning, 1695.

Rem. This is brought as an Inſtance to prove the *Quakers* continual Rage, for being diſappointed of their Prey. 2. To prove they were the Challengers to the late Diſpute the 8th of *December*, 1698.

Now what pray could this poor Woman get of this Laborious Parſon, unleſs by asking him ſuch Queſtions ſhe ſhould bereave him of, that he ſeems but little freighted with; or vex him, becauſe ſhe brought him nothing; will ſuch Stories or Parſons ever bring Credit to the Church, or Cure Souls? Or doth this beſpeak he had any Regard to the Doctrine which St. *Paul* taught in Meekneſs to Inſtruct? But this is alſo brought to prove the *Quakers* were the Challengers to the late Conference; and yet the *Quakers* firſt Letters relating thereto, was not till the 7th of *September*, 1698. and this Woman went to the Parſon in 1695. on purpoſe to vex him, on *Aſcention-Day*, with Quakerly Queſtions, as the Certifiers ſay. I wonder what they were that grieved him; yet why ſhould I wonder, ſeeing accordling to the Certificate of theſe principal Inhabitants, his Family can Witneſs the Truth of this, as alſo Mrs. *Biſh p*, a principal Woman of the Town of *Barton*, who happened to be with the Miniſter then: Surely theſe muſt needs be ſome Puſling Queſtions that did ſo ſorely Vex him: But, as *Solomon* ſays of the Fool, *had he kept Silent, he had been counted Wiſe*. But for a Man, and a Miniſter, to be ſo Vext with a Woman's Quakerly Queſtion, ſhews great Folly, as it doth Weakneſs, for theſe Rectors, or Divines, to Print ſuch poor Stuff. But the Certifiers go on, ſaying.

'We of this Pariſh, and divers other Perſons of Neighbouring Pariſhes too, do very well remember, 'that *Beckett*, the Husband himſelf, watch'd our Miniſter in a Lane (not far from the Church) lieed on

both sides with People to Dispute, when his Spirits were exhausted with Preaching, and his Strength weakned by performing the Duty of the Day.

Rem This is brought as another Proof that the *Quakers* were the Challengers to the Dispute, because this poor *Quaker* spoke to the *Parson* in a Lane; surely it's a great Vexation to this Man to be spoken to: But if the Woman had not gone after this Shepherd, and the Man met with him in a Lane, it's greatly to be questioned whether he would have sought them, though peradventure he might have sent for the Tythe, Eggs, Piggs or Geese; for is it not that, and the Rewards that he may expect from the principal Inhabitants that Requested him to take the Cure upon him, which incouraged him to Supply it, and mind more than his Flock, or to answer any Quakerly Questions, altho' they go Three Miles to seek their Shepherd, and ask them. But there is another Instance to prove the Challenge was made by the *Quakers*, because one *Phillips* a *Quaker* went above Four Months before the Challenge was made, as these Certifiers declare, *viz.* 'One *Phillips* a *Quaker* went to disturb our Minister at his own House one 'Monday in May last, to Challenge him to a Dispute with the *Quakers*.

Rem. It's well it was not on *Saturday*, for that might prevented his next Days Work: But how do these principal Inhabitants of several Parishes know that *Phillips* the *Quaker* did go to disturb their *Minister*, &c. did they see him, or hear him do it, or did their *Minister* tell them so, and therefore they Certifie on his Say so? Surely such doings will never Redound to these *Clergy-Mens* Credit.

But they still Certifie to one *Mason* and *Beckett*'s setting up a Conventicle contrary to Law, in an Unlicenced Barn——and they farther Certifie for no other Cause, but preserving his Sheep from being devoured by the Wolves, gave our *Ministers* and *Us* great occasion to dread an Apostacy of the People from the *Christian Faith*.

This, and nothing but this, made *Us* and our *Ministers* willing to permit Mr. *Bugg* among them, to try if he could Conjure down this busie Spirit which possesses the *Quakers*, and is so troublesome to us.—So that whatever the *Quakers* may pretend to the contrary, we verily believe they are the Challengers, and none but they. * And had the *Ministers* been permitted to make out their Charge, *Quakerism* in those parts would have received a mortal Stroke. The Truth of all which is Certified by us, *viz. William Feeny, William Young, Richard Taylor, George Archer, John Smith, John Wright, Thomas Wade, Thomas Complin, John Goddard, Thomas Warde, Thomas Hubbard, William Prick, Caleb Mayor, Grace Lampson, Mary Park, Bartholomew Ramsey, Samuel Chise, William Sargison.*

Rem. First, How doth this prove that the *Quakers* were the Challengers? 2*d*. What proof hath *L. Park* made of his Care to preserve his Sheep from the Wolves, or the People from an Apostacy, so mightily dreaded? Did he go from House to House, and in Meekness Instruct, or by Good Life, Sound Doctrine, and the holy Scripture, Convince any of their Errors? Where are the Fruits of his Labours, and Seals of his Ministry? What must demonstrate him to be a *Minister* of *Christ*? (for he, nor none of the Managers, when urged to it by the *Quakers* at *West-Dereham* would undertake to prove themselves such) Or must his being vexed with the Woman for asking him Questions be the proof, or his sending for Mr. *Bugg*, that is Apostatized from the *Quakers*, or *Permitting* him to come? And by the way let me Remark that word *Permitting*; for that shews neither their *Ministers*, or *They*, cared much for him, yet were willing to *Permit* him to come among his Sheep: Indeed it was a hazard, *for one Scabby Sheep is apt to spoil a whole Flock*, yet if Mr. *Bugg* could Conjure down this busie Spirit, which so vext this poor *Parson*, he was willing to suffer a Trial, finding his own Ability was not sufficient, and the People also did *Permit*; which shews this Mr. *Bugg* hath but little Credit (whatever he is) where he is known: Yet these Subscribers declare their Belief, that the *Quakers* were the Challengers, and none but they: But this may be from the perswasion of the Parsons, and knowledge of their Timorousness and Inabilities, who declared at *West-Dereham* it could not be expected that they, Country Parsons, should engage with the *London* Disputants. Yet if these noted *Ministers* had made out the Charge, *Quakerism* would have received a mortal Stroke; by which they grant it hath not. And truly I must Conclude, that these kind of Proceedings, and manner of Management, is never like to be to the Reputation of the *Church of England*, or the *Ministers* of it: And therefore I am perswaded the Bishop of *Norwich*, and the moderate Churchmen, will with me Conclude, It's best for all to Love God, and Live well, and then we shall Love one another, and do well; and by well doing put to Silence the Ignorance of Foolish Men; and this becomes Christians of all sorts, and not to Quarrel one with another.

Ita oditur Generat Concordia nutrit amorem.

FINIS.